

January 5
Lesson 6 (NIV)

SOLOMON SUMMONS THE ARK

DEVOTIONAL READING: Deuteronomy 31:7-13

BACKGROUND SCRIPTURE: 1 Kings 8:1-13; 2

Chronicles 5:1-14

1 KINGS 8:1-13

¹Then King Solomon summoned into his presence at Jerusalem the elders of Israel, all the heads of the tribes and the chiefs of the Israelite families, to bring up the ark of the LORD's covenant from Zion, the City of David. ²All the Israelites came together to King Solomon at the time of the festival in the month of Ethanim, the seventh month.

³When all the elders of Israel had arrived, the priests took up the ark, ⁴and they brought up the ark of the LORD and the tent of meeting and all the sacred furnishings in it. The priests and Levites carried them up, ⁵and King Solomon and the entire assembly of Israel that had gathered about him were before the ark, sacrificing so many sheep and cattle that they could not be recorded or counted.

⁶The priests then brought the ark of the LORD's covenant to its place in the inner sanctuary of the temple, the

Most Holy Place, and put it beneath the wings of the cherubim. ⁷The cherubim spread their wings over the place of the ark and overshadowed the ark and its carrying poles. ⁸These poles were so long that their ends could be seen from the Holy Place in front of the inner sanctuary, but not from outside the Holy Place; and they are still there today. ⁹There was nothing in the ark except the two stone tablets that Moses had placed in it at Horeb, where the LORD made a covenant with the Israelites after they came out of Egypt. ¹⁰When the priests withdrew from the Holy Place, the cloud filled the temple of the LORD. ¹¹And the priests could not perform their service because of the cloud, for the glory of the LORD filled his temple.

¹²Then Solomon said, "The LORD has said that he would dwell in a dark cloud; ¹³I have indeed built a magnificent temple for you, a place for you to dwell forever."

KEY VERSE

I have indeed built a magnificent temple for you, a place for you to dwell forever. —1

Kings 8:13

HONORING GOD

Unit 2: Dedicating the Temple of God

LESSONS 6–9

LESSON AIMS

After participating in this lesson, each learner will be able to:

1. Retell the story of moving the ark of the covenant to the new temple in Jerusalem.
2. Explain the significance of that placement in historical context.
3. Propose a way to realize better God's presence in the church's corporate worship or in his or her life personally.

LESSON OUTLINE

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B. Lesson Context

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B. The Procession (vv. 3, 4)

C. The Gathering (v. 5)

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II. The Ark at Home (1 KINGS 8:6–13)

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C. In a Permanent House (v. 13)

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A. God Dwells Among His People

B. Prayer

C. Thought to Remember

HOW TO SAY IT

Araunah	A-raw-nuh.
Bul	Bool.
Ethanim	<i>Eth</i> -uh-nim.
Horeb	<i>Ho</i> -reb.
Kiriath	<i>Kir</i> -ih-ath Jee -uh-rim or
Jearim	Jee- a -rim.
Kohathite	Ko-hath-ite.
Obed-Edom	O-bed- Ee -dum.
tabernacle	tah -burr-nah-kul.

Introduction

A. Dedication Ceremony

Crowds numbering more than 150,000 assembled on the National Mall in Washington, DC, on May 29, 2004. They had gathered for the dedication of the National World War II Memorial. The service was a time to remember the courage and sacrifice of 16 million men and women who served in the U.S. armed forces during World War II, especially that of the 400,000 who died. The millions who supported the war effort from home were also recognized. The service further celebrated the completion of 11 years of work on the memorial, which had begun in 1993 and involved thousands of individuals and many corpora-

tions throughout the country.

Celebrating the completion of massive projects is nothing new. [First Kings 8](#) is an example of that fact as it narrates the dedication of the temple, which Solomon completed in about 959 BC. It was a time to celebrate! More importantly, it was a time to recall the truths and commitments that initiated the project in the first place.

B. Lesson Context

After King David's death, the Lord established Solomon on the throne in Israel ([1 Kings 2:12](#)). The new king attended to the mission his father, David, had given him: building a temple. David had streamlined the process by stockpiling materials Solomon's builders used for the awe-inspiring structure ([1 Chronicles 22:2-6](#)).

In addition, David had purchased the land for the temple, which had been Araunah's threshing floor ([2 Samuel 24:18-25](#); [1 Chronicles 21:22-22:1](#); see lesson 3). This plot of land was north of the king's palace, in the ridge of hills known as Mount Moriah ([2 Chronicles 3:1](#)). This was the place where Abraham, in obedience to God's command, would have sacrificed Isaac as a burnt offering had the Lord not intervened ([Genesis 22:2, 10-14](#)).

The magnificent temple was completed in the eighth month of the

eleventh year of King Solomon's reign. Skilled builders and artisans had labored on it for seven years ([1 Kings 6:38](#)). What David had proposed to do many years earlier had been accomplished by his son Solomon just as God instructed.

Today's lesson text picks up after the completion of the temple. [Second Chronicles 5:2-6:2](#) contains a parallel account. The key difference between these two texts is found in [2 Chronicles 5:11-13](#), which adds details about the priests and musicians who were present.

I. The Ark on the Road

([1 KINGS 8:1-5](#))

A. The Assembly (vv. 1, 2)

1a. Then King Solomon summoned into his presence at Jerusalem the elders of Israel, all the heads of the tribes and the chiefs of the Israelite families,

The phrase *elders of Israel* is a broad term, referring to the informal heads of the various *Israelite families* (compare [Numbers 7:2](#)). The other two phrases refer to positions of authority of a more official nature within the clans and *tribes*.

What Do You Think?

What could be your part in improving the visibility of leadership unity in your church?

Digging Deeper

In what ways should that unity be evident in distinction from, say, that of a political party?

1b. to bring up the ark of the LORD's covenant from Zion, the City of David.

Solomon summons these influential leaders to celebrate the ark's journeying to the newly finished temple. *The ark of the ... covenant* is a gold-covered wooden box with an ornamented lid known as the atonement cover. Two golden cherubim are mounted on the lid ([Exodus 25:17-22](#)). The box is two and a half cubits (three and three-quarter feet) long and one and a half cubits (two and a quarter feet) high and deep. The ark signifies the throne of God or his footstool on earth ([1 Samuel 4:4](#); [1 Chronicles 28:2](#); [Psalms 99:1, 5](#); [132:7, 8](#)). Though the ark is now lost to history, John saw it in his vision of Heaven, once again housed in the temple ([Revelation 11:19](#)).

David had previously brought the ark to the city of Jerusalem but not the tabernacle, which housed it; instead, David had erected a tent for the ark within the old Jebusite fortress of *Zion* ([2 Samuel 5-7](#); [2 Chronicles 1:3, 4](#)). The designation *Zion* is often used in poetry to refer to Jerusalem (examples: [Isaiah 1:8](#); [3:16](#); [Lamentations 2:10](#); [4:2](#)).

The leaders' gathering to *bring up the*

ark from *Zion* indicates that the temple has been built outside the original confines of David's Jerusalem. The term *Zion* will come to designate the temple area as a whole ([Isaiah 8:18](#); [Amos 1:2](#)) and then the entire city of Jerusalem ([Isaiah 10:24](#); [Amos 6:1](#)). To refer to *Zion* as *the City of David* highlights God's choice of both.

2. All the Israelites came together to King Solomon at the time of the festival in the month of Ethanim, the seventh month.

The festival that occurs in *the seventh month* is the Festival of Tabernacles ([Leviticus 23:34](#)). It commemorates God's provision during the Israelites' wilderness wanderings as well as his giving them rest in Canaan ([23:42, 43](#)).

The fact that [1 Kings 6:38](#) says the temple is finished in "the month of Bul, the eighth month" creates an uncertainty when compared with the timing of the dedication in the seventh month. Many scholars propose the solution that the verse before us refers to the Ethanim of the year that follows. Eleven months thus pass between the end of construction and the dedication.

Others propose that the extended, 14-day celebration ([1 Kings 8:65](#)) begins in the seventh month and ends at the beginning of the eighth month. But this interpretation requires the feast to start later than the prescribed "fifteenth day" of

that month (see [Leviticus 23:34](#); [Numbers 29:12](#)). An extended application of the exception in [Numbers 9:9–13](#) regarding Passover might allow this, however (compare [2 Chronicles 30](#)).

We must not lose sight of the fact that the feast emphasizes the Lord's faithfulness to Israel. He has kept his promises to Abraham ([Genesis 17:4–8](#)). Now, the temple testifies to God's faithfulness to David as well ([1 Chronicles 17:11, 12](#); see lesson 3). After the exiles return from Babylon, the feast will be celebrated again with great joy ([Nehemiah 8:17](#)).

B. The Procession (vv. 3, 4)

3. When all the elders of Israel had arrived, the priests took up the ark,

Although *the elders of Israel* represent the nation in the procession, *the priests* actually transport *the ark*. The Kohathites, a branch of the priestly tribe of Levi, have the exclusive responsibility of transporting the holy articles pertaining to the tabernacle, including the ark of the covenant ([Numbers 4:1–5](#)). They carry the ark on their shoulders, using two staves running through the four rings on the corners of the ark ([Exodus 25:12–14](#); contrast [2 Chronicles 35:3](#)).

David had reminded the levitical priests of the critical need to abide by this regulation ([1 Chronicles 15:11–15](#)). Unfortunately, David only reminded the

priests of their duty after Uzzah, a non-priest, died during the first attempt to transport the ark from Kiriath Jearim to Jerusalem ([13:5–10](#)).

4. and they brought up the ark of the LORD and the tent of meeting and all the sacred furnishings in it. The priests and Levites carried them up,

Although the Kohathites bear *the ark*, other Levites apparently carry *the tent of meeting* and its furnishings. The division of labor and means of transporting the ark are both important for showing proper respect to God and avoiding his anger ([1 Chronicles 15:13](#)).

Solomon has constructed new furnishings for the temple ([1 Kings 7:48–51](#)). Among the tabernacle's original furnishings, only the ark remains in use because of its importance as a symbol of God's throne and reign.

C. The Gathering (v. 5)

5. and King Solomon and the entire assembly of Israel that had gathered about him were before the ark, sacrificing so many sheep and cattle that they could not be recorded or counted.

Having arrived at the temple grounds, the people gather around the king. Their position *before the ark* signifies the status of both *Israel* and *Solomon* as the Lord's subjects (see commentary on [1 Kings 8:1](#)). God is their real king; Solomon is but his

representative (see [1 Samuel 8:6-9](#)).

The offering of a large number of sacrifices echoes at least two earlier events in Israel's history. Sacrifices were offered at the dedication of the tabernacle ([Exodus 40:29](#)), and David had sacrificed a bull and a calf after every six steps the priests took as they bore the ark from the house of Obed-Edom to Jerusalem ([2 Samuel 6:9-15](#)). Moreover, the fact that so many sacrifices are made *that they cannot be recorded or counted* echoes Solomon's description of Israel's population ([1 Kings 3:8](#)).

What Do You Think?

How can Christians determine the appropriate size of a personal lifestyle sacrifice or monetary offering in differing worship and service contexts?

Digging Deeper

How can churches as a whole do the same thing?

PRAY IN, PRAY OUT

The Ranch is a mission to young people whose lives have been twisted by addictions, sex, and a dysfunctional family life. These are youth who have been set up for hard adult lives.

When new students come to the Ranch, they are "prayed in." God's blessing is invoked on their season in the

ministry. As the students come to the end of their time at the Ranch, they are "prayed out." The service dedicates the students to a new relationship with God and others. It also dedicates the young people to a new life of hope and accomplishment as well as asking for God's blessings.

Israel's dysfunctional past made it hard for them to live as the people of God. So the dedication of the temple was more than a ceremony for a new building. It was also a dedication of the nation to God's service. How does the dedication of your "temple" to God overcome your past?

—C. R. B.

II. The Ark at Home

([1 KINGS 8:6-13](#))

A. In the Most Holy Place ([vv. 6-8](#))

6. The priests then brought the ark of the LORD's covenant to its place in the inner sanctuary of the temple, the Most Holy Place, and put it beneath the wings of the cherubim.

*The priests place the ark in the inner sanctuary of the temple as it had been in the tabernacle ([Exodus 26:33](#); [2 Samuel 6:17](#)). Because the ark is the symbol of God's presence, the temple could not be considered God's dwelling place until the ark was situated in *the Most Holy Place*. *The cherubim* are made of gold and figura-*

tively guard the ark ([Exodus 25:18, 19](#)).

The word translated *temple* in this chapter is also appropriately translated “house” (examples: [2 Samuel 7:2, 16, 29](#)). This marks the first of 21 times the underlying Hebrew word is used in this chapter. Its repetition highlights the Lord’s promised presence. It also evokes memories of God’s twofold promise that he would build David a “house” (dynasty) and that David’s son would build the house for God ([2 Samuel 7:11-13](#)). Referring to the temple as a house implies that God has chosen to dwell in Israel.

7. The cherubim spread their wings over the place of the ark and overshadowed the ark and its carrying poles.

Within the Most Holy Place, *the ark* is placed under two large *cherubim* whose wings span the width of the chamber ([1 Kings 6:23-30](#)). In Ancient Near Eastern thought and art, cherubim are celestial beings who guard sacred spaces (compare [Genesis 3:24](#)). They commonly are depicted with the body of a lion, the wings of a bird, and the face of a human ([Exodus 25:20; 37:7-9](#); contrast [Ezekiel 1:6-11; 10:20-22](#)). Whereas the cherubim on the atonement cover face each other ([Exodus 25:17-20](#)), these cherubim look out from the “innermost room of the temple” to face the places where the priests most frequently minister ([1 Kings 6:27](#)).

The ark’s presence in this chamber makes it the most sacred space in Israel. Because the ark signifies the throne of God or his footstool (see commentary on [1 Kings 8:1](#)), it also transforms this space into an earthly representation of God’s heavenly throne room ([Psalm 11:4](#)). Only the great high priest can enter the Most Holy Place, once a year on the Day of Atonement ([Leviticus 16](#); compare [Hebrews 9:1-10](#)).

8. These poles were so long that their ends could be seen from the Holy Place in front of the inner sanctuary, but not from outside the Holy Place; and they are still there today.

Even though the ark is now in its permanent location, *the poles* remain in place ([Exodus 25:13-15](#)). These poles can be seen by priests when the veil into *the Holy Place* is open, but not from outside. The statement that the poles *are still there today* implies that this section of [1 Kings](#) was written before the temple was destroyed in 586 BC ([2 Kings 25:8-15](#)).

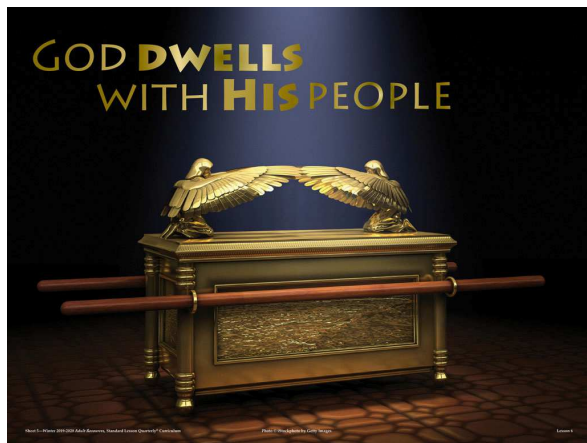
B. With Glorious Memories (vv. 9-12)

9. There was nothing in the ark except the two stone tablets that Moses had placed in it at Horeb, where the LORD made a covenant with the Israelites after they came out of Egypt.

At one time, the ark contained Aaron’s budding staff ([Numbers 17:10](#))

and a jar of manna ([Exodus 16:33, 34](#)) as well as *the two stone tablets* that bear witness to the covenant God had made with Israel ([24:12](#); [1 Kings 8:9](#); [Hebrews 9:4](#)). By this time, the pot of manna and Aaron’s staff have gone missing. The Philistines may have removed them when they captured the ark during the days of Samuel ([1 Samuel 4:1-11](#)). The ark now contains only the two stone tablets of the law that God gave to Moses ([Exodus 25:16](#)).

Nevertheless, the presence of the two stone tablets represents the *covenant* relationship God initiated with Israel and the obligations Israel has as his covenant people. The Lord made this covenant with Israel *at Horeb*, also commonly called Mount Sinai (compare [Exodus 19:20-20:21](#); [Deuteronomy 5](#)). The ark’s moving to the temple represents God’s continued, faithful presence with Israel.



Visual for Lesson 6. As you discuss how to show God’s presence, ask the class if your congregation is more like the ark (hidden) or

temple (visible).

What Do You Think?

How can our church help the members better understand the significance of Scripture to its identity and practices?

Digging Deeper

Consider ways that the congregation can do this both collectively and as individual members.

10. When the priests withdrew from the Holy Place, the cloud filled the temple of the LORD.

Allusions to the exodus and the dedication of the tabernacle at Horeb abound at the temple dedication. The first direct link between the two events is a physical sign. While the nation walked in the wilderness, Israel had been guided by a pillar of *cloud* filled with God’s glory ([Exodus 13:21, 22](#); [33:9, 10](#)). When Moses ascended the mountain to receive the law, the cloud of God’s glory looked like “consuming fire” ([24:17](#)). A cloud also filled the tabernacle during its dedication and stayed over it by day throughout Israel’s wilderness sojourn ([Leviticus 16:2](#); [Numbers 9:15-23](#)).

Later biblical texts will also employ images of the cloud of God’s glory and presence. Unfortunately, the prophet Ezekiel will have a vision of the glory of God leaving the temple in response to

Judah's sin ([Ezekiel 10:3-5, 18, 19; 11:22, 23](#)). This clearly represents God's removing his presence from the temple (contrast [43:1-5](#)). On the Mount of Transfiguration, Peter, James, and John will be covered by a cloud from which the Father speaks ([Matthew 17:1-7](#)). These signs of God's presence reassure his people that he is not far away. He chooses to be near his people, so near that he will choose to take on flesh ([Hebrews 2:17](#)).

11. And the priests could not perform their service because of the cloud, for the glory of the LORD filled his temple.

The experience of *the priests* in the Lord's *temple* further alludes to the days of Moses. Not even that great prophet could enter the tent because *the glory of the Lord* descended on it and filled it ([Exodus 40:34, 35](#)). It took only the afterimage of God's glory to overwhelm the Israelites when they saw Moses' face after he received the law ([34:29-35](#)).

In a similar fashion, John's future vision will reveal servants of the Lord being prevented by the smoke of the glory of the Lord from ministering in God's heavenly temple ([Revelation 15:8](#)). From the days of Moses and Solomon until eternity, God's glorious presence overwhelms his servants.

PRESENCE AND ABSENCE

A married couple occasionally attended a church where I ministered. They earned their living teaching Dale Carnegie's principles from *How to Win Friends and Influence People*. Carnegie's principles were based to some extent on biblical teachings about caring for one's neighbors.

However, this couple found it easier to proclaim Carnegie's principles than to practice them. Their difficulties seemed to stem from using the principles to manipulate people; personal graces that come from the heart were absent.

Solomon's temple is said to have been the most magnificent building in the ancient world. However, it was nothing but an architectural marvel until God's presence—symbolized by the ark of the covenant and the cloud of glory—came to inhabit the place. In a similar way, we may build our lives to have a desirable outward appearance, but if our behavior fails to reflect the presence of God in our lives, what value is there?

—C. R. B.

12. Then Solomon said, "The LORD has said that he would dwell in a dark cloud;

Solomon's statement serves to link again the temple he has built with memories of Israel's formation and the subsequent construction of the tabernacle (compare [2 Samuel 22:10](#)). The statement

in this verse is similar to the description of God's presence when Moses approached him to receive the law ([Exodus 20:21](#)).

While a *dark cloud* represents God's presence with Israel, it also stresses his holy hiddenness or otherness. A thick darkness engulfed Mount Sinai as God gave Israel the Ten Commandments ([Deuteronomy 4:11; 5:22](#)) and was one of the many phenomena that evoked great fear among Moses and the Israelites ([Exodus 20:18; Hebrews 12:18–21](#)). This display of God's power and majesty reminds the Israelites that the loving God who is near to them is also holy and transcendent above them. They must not treat him lightly. Remembering God's holiness will help Israel guard against sin, knowing that God's presence is both a comfort and a terror ([Exodus 20:20](#)).

What Do You Think?

In what ways can our church ensure that God's presence is not hidden to the surrounding community?

Digging Deeper

How do [Matthew 5:14–16; 28:19, 20; 1 Timothy 6:12; and Revelation 2:13](#) inform your answer?

C. In a Permanent House (v. 13)

13. “I have indeed built a magnificent temple for you, a place for you to

dwelt forever.”

Long before this dedication celebration, Moses had celebrated that God would establish himself among the people in the promised land ([Exodus 15:17](#)). Solomon's words connect the temple's completion to David's desire to build a *temple* for the Lord and God's promise that David's son would build it ([2 Samuel 7:1–3, 12, 13](#)). Solomon has been faithful to provide Israel a place for worshipping God. The Lord has been faithful to honor David's desire and the king's effort. Later generations will continue to celebrate God's presence at Zion ([Psalms 132:13; 135:21; etc.](#)).

[First Kings 8:27, 28](#) makes clear that Solomon does not believe that God can be contained in and confined to the temple or that God even needs the temple (compare [Acts 17:24](#)). Rather, the temple with the ark situated within reassures Israel of God's presence among them as their king. Centuries later, Jesus will make a similar point when he declares that anyone who swears by the temple really swears by God ([Matthew 23:21](#)). The temple in and of itself has no significance; the presence of the Lord in the temple means everything.

Conclusion

A. God Dwells Among His People

The procession of the ark into the temple of Solomon marked a central truth in Israel: the God of the universe was also the faithful God who had called the Israelites into covenant. He dwelled among them as king. The God whose presence was with Israel dwelled among us in the person of Jesus Christ ([John 1:14](#)). He now indwells us through his Spirit ([Acts 1:8](#); [2:1-4](#); etc.). May we also celebrate that our God keeps his promises and stays close to his people!

What Do You Think?

What one area of spiritual growth will you pursue in order better to conduct yourself as a new-covenant temple of the Holy Spirit?

Digging Deeper

How do [Ephesians 2:19-22](#); [1 Corinthians 3:6](#); [6:19](#); and [2 Corinthians 6:16](#) inform your answer?

B. Prayer

Lord, we praise you as our king who keeps his promises. We thank you that you dwelled among us in Jesus and dwell with us today in the Holy Spirit. We thank you as we pray in Jesus' name. Amen.

C. Thought to Remember

God still chooses to live among his people.

INVOLVEMENT LEARNING

Enhance your lesson with [NIV Bible Student](#) (from your curriculum supplier) and the reproducible activity page (at www.standardlesson.com or in the back of the [NIV Standard Lesson Commentary Deluxe Edition](#)).

Into the Lesson

Ask class members to recall the most spectacular celebration they've ever seen. If responses are slow in coming, mention categories such as patriotic and sports-related. (*Option.* Larger classes can keep this from dragging out by conducting this activity in small groups.)

Lead into Bible study by saying, "No matter how grandiose the celebrations of secular culture may be, they pale in comparison with dramatic events in the history of God's people. Let's consider what one of those has to teach us."

Into the Word

Have the lesson text of [1 Kings 8:1-13](#) read aloud. After the reading, advise participants to keep that text open before them. Then give each participant a copy of the following matching quiz, which you have duplicated in advance.

PRECURSORS TO 1 KINGS 8:1-13

- | | |
|-----------------------------|--|
| __1. Temple's Planning | A. Exodus 20:21 |
| __2. City's Possession | B. Exodus 24:16, 17 |
| __3. Dwelling's Placement | C. Deuteronomy 12:10, 11 |
| __4. Cherubims' Positioning | D. 2 Samuel 5:6, 7 |
| __5. Glory's Presence | E. 1 Chronicles 22:6-11 |
| __6. Darkness Prevades | F. Psalm 99:1 |

Announce the quiz to be a speed drill with a one-minute time limit. After that minute, call time and announce the answers: 1—E, 2—D, 3—C, 4—F, 5—B, 6—A.

Say, "The background of the bringing of the ark to the temple is important. It was in the works for centuries before it actually happened—in the mind of God if not in the mind of humans." Then give each participant a copy of the following matching quiz, which you have duplicated in advance.

For completion of this quiz, put participants into study pairs or groups of three. Advise that this is not a speed drill since the expected responses are not as clear-cut as those of the first quiz. Recommend that if participants get stuck, they should move on to the next; answers may ultimately be discerned through a process of elimination.

PRESENTATION IN 1 KINGS 8:1-13

- | | |
|--------------------------|-----------------------------------|
| __1. Ark Ascends | A. 1 Kings 8:1 |
| __2. Baggage Accompanies | B. 1 Kings 8:2, 3 |
| __3. Carriers Assemble | C. 1 Kings 8:4 |
| __4. Death Aplenty | D. 1 Kings 8:5 |
| __5. Evening Appearance | E. 1 Kings 8:11 |
| __6. Frozen Activity | F. 1 Kings 8:12 |

Expected responses: 1—A ("bring up"), 2—C (baggage = "sacred furnishings"), 3—B, 4—D, 5—F (taking the fading light of evening as darkness), 6—E.

Discuss results as whole class. Supplement responses with information from the commentary.

Option. Distribute copies of the "Glory, Glory, Glory!" exercise from the activity page, which you can download. Time allowing, have learners complete it in groups of three. It can be a take-home if time is short.

Into Life

Challenge class members to consider what they can learn about worship as they read the story of God's people bringing the ark to the temple. Make the following statements about today's text, and ask students to respond in ways they can do similar things in our worship today.

- 1—God's people remembered His work among them in the past.

- 2—God’s people sought to honor Him with their worship.
- 3—God’s people chose physical elements to represent spiritual truths.
- 4—God’s people saw His presence among them as they worshipped.

Option. Distribute copies of the “God’s Glory in Us” exercise from the activity page. Challenge class members to jot down a response to at least one of the questions before class adjourns. Call for volunteers to share what they’ve written, but don’t put anyone on the spot.

To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

[Activity Page \(January 5—Solomon Summons the Ark\)](#)

SOLOMON SUMMONS THE ARK

Lesson 6, 1 Kings 8:1-13, NIV

GLORY, GLORY, GLORY!

Like many biblical words, *glory* has lost much of its significance because people overuse or misuse it. But God’s glory is awe-inspiring and unique. Not only was God’s glory evident when the ark of the covenant was brought to the temple, but we see God’s glory repeatedly throughout Bible history. Summarize what you learn about God’s glory as you consider the following Scriptures.

Scripture	How God’s Glory Was Manifested	What I Learn About God’s Glory
Exodus 13:21, 22		
Exodus 16:10		
Exodus 19:9		
Exodus 24:15-18		
Exodus 33:9, 10		
Exodus 40:34, 35, 38		
Ezekiel 8:1-4		
Ezekiel 10:3-5, 18, 19		
Ezekiel 11:22, 23		
Matthew 17:1-7		
John 1:14		
1 Corinthians 6:19, 20		
Revelation 15:8		

GOD’S GLORY IN US

God’s glory is not limited to one time or place. In fact, Scripture says God’s Spirit lives in every Christian and dwells in his church today (Romans 8:9-11; 1 Corinthians 3:16, 17). Think about God’s glory in your life today as you answer the following questions.

How have you seen God’s glory in the church or in the lives of individual Christians?

What does it mean to you that God’s Spirit is dwelling inside of you?

When have you been most aware of God’s presence in your life?

Where do you need to sense God’s presence in your life today?

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